

# THE REFORMER.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah*, v. 1.

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## *For the Reformer.*

The following extract from an English paper, may have a tendency to open the eyes of the public, on the score of endowing, subscribing, and giving money, lands, houses and other property to enrich the various corporate bodies of Colleges, Missionary, Bible, Tract, and other societies, (styled *benevolent*) in this country.

### PUBLIC CHARITIES.

A gigantic mass of corruption, from whence great sums might be appropriated to the community, is the *misapplied public charities*; the number and enormity of which are so astounding that had we not the facts before us, detailed in Mr. Brougham's speeches, and elsewhere, we should say that in this enlightened age and nation the thing was impossible. Yet it can be offered in evidence that about two millions per annum, [8,888,888 dollars] principally derived from real or landed property, is the income of public charities, vested in trustees, not one quarter of which is really appropriated to the use of the poor, and more than one half of which is pocketed by those of whom the donors never for one instant dreamed. To enter at large into the perversion and prostitution of public charities would be an endless task. We shall merely, from various authorities, proceed to quote a few cases as samples of the whole.

The Earl of Lonsdale is a Governor of St. Bee's school, a rich endowment, the value of the buildings alone being above 8600*l.* a year, which have been let out at leases for 1000 years, at the low fixed price of 150*l.* The Earl's successor, Sir J. Lowther, while he was governor, in 1742, granted to himself a lease for the real and other materials, for 867 years, for the trifling sum of 3*l.* 14*s.* per annum!

The charity of Mere consists of 630 acres, situate within five miles from Lincoln: it was left to maintain six poor men and a warden. The whole estate is let for 32*l.* a year, out of which 24*l.* are distributed to the brethren; the only benefit they derive

from 630 acres. It would be absurd to imagine that an estate of this extent, which pays neither tithes nor poor rate, and where land in the neighborhood lets from 20*s.* to 50*s.* an acre, yields no more than 32*l.* a year!

At Wellingborough, Northamptonshire, there are lands belonging to different charities, which a short time ago, let for only 68*l.* although worth nearly 1100*l.* The trustees, at one period, enjoyed the leases. At Yoevil, Somersetshire, there are estates possessed by trustees, designed for four different charities, all four of which are equally abused. One estate, worth 700*l.* a year, only educates seven or eight boys; lands, valued at 11 or 1200*l.* a year, only afford a wretched pittance to 16 paupers; and land worth 150*l.* a year, is let for 2*l.* 1*s.* 4*d.* chiefly to the trustees. The estates appertaining to the Hospital of Cordyon, founded by Archbishop Whitgift, were valued by the surveyor of the house at 2763*l.* a year, yet they are let for 850*l.*; and, down to 1812, they fetched no more than 336*l.* A free school, too, was specially appointed to be kept for the benefit of the inhabitants, but none has been taught within the memory of man, although the master receives the emoluments, teaching another school for his own profit; and the inhabitants are now instructing the children of the poor, at their own expense, in the very room devised for their gratuitous instruction. At a richly endowed school at Berkhamstead, the master only taught one boy, and the usher lives in Hampshire. Lately the fines on the renewal of the leases amounted to 5000*l.* which were shared betwixt these two industrious individuals.—*London paper: Re-extracted from the Louisiana Gazette\* of Dec. 2, 1826.*

### REMARKS ON THE ABOVE.

And who can know, who will enquire into the state of the charitable

\* Is it not remarkable that our northern editors (so fond of catching at English articles, from their papers) have overlooked this? Are they more subject to the dictation of the clergy than those of the south?

funds of the colleges, missionary, and other societies on this side the water? We know pretty well by the *paper-trumpets* of the day who are the managers—but as to the management we are in darkness. We read of presidents, vice-presidents, secretaries, treasurers, and hosts of collectors—but as to the salaries, hire, &c. which they appoint to themselves and their dependents, we are also in the dark, and likely so to remain.

We indeed see the splendid buildings occupied by the various Boards, and the pomp of their occupants, but know not whether the money was honestly gotten or fairly expended, nor (while time lasts) shall ever know. Guess, we may, and from facts before us, we can calculate on what will be the end of these things.

Will not these people, sooner or later, like the Baptist Serampore missionaries, claim and seize upon the vast property entrusted to their hands—make it to *become personal*, and share it out among themselves for the good of their families and friends?

*Query.*—What is become of the 17,000 dollars, which (after the siftings made by presidents, directors, secretaries, treasurers, clerks, &c. and the famous *Jewish Agent Frey*,\*) remained in the hands of the rival Boards of directors of the *more famous Society for Meliorating, Converting, and Colonizing Israelites*?

H. I.

\* I was informed that a certain Rev. doctor (who went north and south to beg money to pay the debt contracted for building *an addition to his church*) told those who offered him a sum less than *five dollars*, that “he could not (or would not) put their names *on his list* for so small an amount.” This rule probably made him (with the percentage, &c.) a greater gainer by his embassy than his church. N.B. His building a costly dwelling-house soon after his return, seemed a proof. What rules *Mr. Frey* laid down on his begging tours I have not heard, but suppose “he did pretty well” (for himself)

#### RELIGION IN MEXICO.

*Description of Mexico, by Mr. Brigham, who has just returned from that interesting country.*

Coming to Mexico, the most valuable of the Spanish possessions in the new world, with a population nearly equal to all the others united, and where had long been a numerous and extravagant nobility, I was prepared to find an imposing worship, a corrupt priesthood, and a superstitious people. On the way from the Pacific coast to the capital, I saw continual proof that my anticipations were correct. Nearly every plantation, hill and stream, bore the name of some saint; every dwelling, even the poorest Indian's hut, was furnished with small images and paintings of the Virgin; and sometimes fancied images were pointed out in the high rocks, where the deluded people came and poured out their supplications.

But it was on gaining the summit of the last mountain, which overlooks the spacious upper valley, that their religion appeared in its most imposing form. The great metropolis, with its white walls, was seen in the centre of the plain, its tall spires, domes, and towers shooting up in such numbers, that every house seemed a temple, and all the people's business praise. The valley too, in every direction, was crowded with villages and churches, where ascended numerous other towers, on which the last rays of the sun were now falling.

As it was the time of evening prayers, hundreds of deep-toned bells were slowly tolling, while the surrounding hills were repeating and throwing back their echoes on the plain below. Had I been a Catholic, I should have said, “This is the beauty of holiness; this is the place where the Lord delights to dwell.” But I had before, in other places, seen with pain the hollow pomp of their religion, and how seldom it is connected with purity of life. I remembered, too, the days when the



troops of Cortez entered this quiet paradise: how they tortured the poor defenceless natives, and founded in blood the walls of the present city;—and instead of pleasing emotions, I could not but weep over the fallen nature of man, and the vain toys which he can offer his Saviour, in place of brokenness of heart.

A few miles from the town was shown, by the side of the lake, the aged convent, built by Cortez at the beginning of the conquest; and near the suburbs, was pointed out the church where that hypocritical conqueror was interred. Both of these buildings are yet firm and in use; though, from the lapse of three centuries, and the military association of their origin, they seem invested with a kind of Roman antiquity.

In passing through Mexico at different times, wonder and grief have often been excited, in seeing what enormous expenditures have there been made for religious purposes, and yet how little God has been honoured by them all.

The cathedral, built of hewn stone, (on the site of the old temple of the god of war) with four fronts of different orders of architecture, including several side chapels, the ecclesiastical college and library, must far surpass in grandeur any religious edifice in the new world. It is no less than five hundred feet in length, and is said to have cost the Spanish government one million of dollars for the walls alone; and for the altar, organs, paintings, silver chandeliers, candlesticks, and images, a million more.

Many of the convents are also spacious and magnificent to extravagance. That of St. Francis, erected on the spot where stood the palace of Montezuma, has the dimensions of two entire blocks, containing within it seven religious chapels, besides numerous courts, halls, and the cells for the friars. The walls of this immense establishment are nearly all lined with portraits of differ-

ent saints, and other costly paintings illustrating their lives and miracles. Besides this convent, there are about twenty others for men, and fourteen or fifteen for women; some of which are little inferior in size, and more wealthy than the one described. Most of these contain from fifty to an hundred inmates in the city, and various branches in the country: all of which were nourished by the Spanish government, and made important helps in keeping the colonists in easy ignorance and willing slavery.

But you will ask, what effect has the revolution produced on these religious establishments?

The reply is, that in Mexico it has produced no great effect as yet, more than to deter the present generation from entering the monastic life.

While this and the other colonies were subject to Spain, most of the civil and military offices were filled by favourites sent from the mother country. The effect was, that the American youth, in looking round for employment, saw no field left for them so inviting as the church. This was the best road to honour and wealth, and they pressed by hundreds into the convents. Every family of standing must prepare one son at least, to wear the sacred robes.

The revolution has opened the field of civil and military honours to the youth of the country; and it proves far more inviting to them, than the honours of the cloister, particularly where they see that freedom in her march, may, as at Buenos Ayres, one day uproot the cloisters, and turn all their tenants beggars on the world.

A few, however, still continue to assume the habit, and friars have a wide influence with the common people.—They yet retain all their rich estates and funds undisturbed. Some of the best plantations in all the land are theirs, and some of the best blocks of stores and dwellings in the city. In the remote parts of the country, and

among the Indian population, they have unbounded control. In Upper and Lower California, and on the northern frontiers, they yet carry on the system of missions on a large scale. But, as an English gentleman, and several others who had been there, told me, the object of the friars seems to be, as it always was, only to enslave the poor natives, and draw from them their hard earned possessions.

The expenditures for the church, under the new administration, are a mere trifle compared with those of the former. The archbishop, who was then paid 125,000 dollars a year, besides being furnished with a city and a country palace, fled at the time of the revolution to the mother country. Seven, out of their nine bishops, some of which had 100,000 dollars a year, and many of the canons, who had about 14,000 dollars a year, have also fled or died, and their salaries from the tithes now come to the new government.

The two bishops who yet remain receive now about 50,000 dollars each, the canons 3000 in place of 14,000, and the lower priests a much less sum. The number of secular clergy I was not able to ascertain. The cathedral of the capital has twenty-six canons; that of Puebla, Valladolid, Guadalajara, and Oaxaca, has each nearly as many more, besides numerous curates and other priests, scattered throughout the cities, villages, and country parishes.

[N. Y. Tel.

#### STATE OF THINGS IN EUROPE.

We fully believe that the present disturbances between Spain and Portugal have been excited and fomented, at least in a considerable degree, by ecclesiastical influence. The Monks of Spain have been restless and uneasy, apprehending no doubt that if things should grow a little worse, and the necessities of the government be in a small degree increased beyond the experience of the last four years, that want would drive them to lay their hand on the wealth

of the hierarchy, and strip them of the treasure they have been able to heap up in their coffers. To ward off this threatening evil, we presume they have exerted themselves to draw off the attention of government to other objects. The Portuguese Minister for Foreign Affairs, in an Address to the Chamber of Deputies at Lisbon, on the 4th of December, said—"The *Apostolic Junta* rules the Cabinet at Madrid, and has, unfortunately, *ramifications* in Portugal, and must be considered as the greatest pest, the most infamous league against European civilization." [Com. Ad.

[From the *Liverpool Courier*, Jan 3.]

The singular and complex circumstances in which we, and it may be said all Europe also, have been suddenly placed by the invasion of Portugal, excites the eager attention of politicians. The most anxious part of the question respects the real views and ultimate conduct of France; and we confess that we are not without our suspicions as to her sincerity, or, what comes to the same thing, we think it doubtful whether the present Ministry, disposed as they may be themselves to go along with us in discountenancing the violent policy of the ultra party, will be able to succeed, unless the timely arrival of our troops should enable the Constitutionals of Portugal to put down the rebellion effectually. Very much depends upon circumstances not to be foreseen—and very little weight is to be attached to the verbiage of the king of France's speech, or the speeches of his ministers.

That a party exists in France to the full as determined upon the new crusade against all Constitutions, is as manifest as the light.\* The French press gives abundant evidence of this—it is seen in a strong party in the French Chambers, and it has as strong a hold

\* The *Paris Journal des Debats* declares that it was from Paris that the signal for insurrection and civil war in Portugal, was given.



upon the Royal Family of France as upon the Bourbons every where. Granting, therefore, the perfect sincerity of the French Ministry, it is already proved that this party has not failed to exert upon them a counteracting influence. Had not the French Ministry pursued a timid, or treacherous, or at best, a temporizing course, by its agents at Madrid, the project of refusing to recognize the Constitutional Government of Portugal would not have been suffered to ripen, nor would the Portuguese deserters have been suffered to array themselves on the soil of Spain to march against their own country. This very circumstance must prove one of two things—either that the French Ministry itself hesitated, from some cause or other, to take the ground which the spirited conduct of England has compelled them to take, (for unless they had done this they must have declared against Portugal) or they felt themselves resisted by a party strong enough to prevent their coming to an earlier decision. A somewhat similar view is to be collected from the expose of the mission of Conde de Villa Real, at Madrid, as given by himself in the Portuguese Chamber of Peers. All the other Continental Powers but Spain acknowledged the Portuguese Government, and yet the Portuguese Envoy complains of the coldness, or, in plain English, the shuffling of their ambassadors, by which the refusal of the Spanish Court to unite in this acknowledgment was confirmed and cherished. They may now be a little more prompt, but this backwardness, this collusion, speaks volumes. It shows, that to recognise even a legitimate Constitutional Government, was not more agreeable to Austria and Russia than to France, and that the views of the “Apostolics” of Spain are not at all distasteful to them.

We thus get at the facts of the case, which are these:—The occupation of Spain by French troops, in order to keep down all civil liberty there, is a

point on which all the Continental Powers were agreed; the great powers by choice, the lesser because they are but the satellites of the larger planets: still farther, though the Constitution of Portugal was of *royal* birth and legitimate origination, even a modified liberty of that kind they disapprove and discountenance.

The tenure, then, by which the peace of the world is held, is, we may with confidence say, not principle, as diffused among the different powers, but the mere chances of success in the present struggle in Portugal. Monstrous as the project is, it can no longer be doubted, but that, under the influence of *popery* and its agents, with which the courts of arbitrary sovereigns again, as formerly, have become besetted, a settled plan of warfare is agreed upon against the liberties of the world, accompanied with a malignant feeling towards this country, as deep and deadly, though proceeding from a different cause, as that of jacobinism formerly. How truly, too, the whole is marked with the foul brand of popish superstition is manifest from this, that that spiritual tyranny again assumes to depose Kings and to set up Kings, just as they are subservient to its plots against the interests of the human race. It sets up Don Miguel against Don Pedro; and Ferdinand himself is now threatened, that, if he yield up the point of refusing to recognise the Constitutional Government of Portugal, his crown shall be placed on the head of another branch of his family. The British have taken the most effectual step to break this abominable conspiracy, and, whether it succeed or not, it is entitled to gratitude and support. Let it, however, be observed, that the war is not for Portugal merely—it is war for ourselves, for our own constitution—for our own independence. For, let this plot plunge again into darkness those parts of Europe which have emerged from it, and to organize anew (so to speak) the ignorance and prejudices of those other

portions which never escaped from it, in favour of this bold and wicked systematic attempt to make popery triumphant every where, and the nations of Europe will be, in a few years, more firmly banded against this country than they ever were under the dominion of Bonaparte; and with this difference, that the whole of the blind zeal and fanaticism of the papish world will be arrayed against us, and give intense vigour to the whole scheme. A universal *religious war* against England is not at all so improbable as that such a state of things as now exists should have grown up around us during the few years of peace. The speech of Mr. Canning can only be interpreted by this, that all the circumstances and designs and bearings of the most active political party on the continent, are pregnant with menace and danger to this country. He evidently hinted at more than he chose to let out—and in opposition to some of our contemporaries, he did well to hint at it. It was right that the powers abroad should feel that they were not unwatched—it was prudent to set the minds of the people at home on thinking more than superficially. Portugal is our outpost of defence now against the Holy Alliance which has given itself up to the machinations of popish fanatics, as it was before against the military despotism of Bonaparte, and, unless the evil be checked in its bud, and the first movement of this plot be put down in the Peninsula, what has appeared to some superficial minds to be extravagant in Mr. Canning's late speech, will turn out to be serious and well-grounded prophecy. In this celebrated speech, eloquent as it is, we give the right honorable gentleman credit for much more than eloquence. Mr. Canning supposes it possible that the Ultras and the Jesuits should succeed in their plot to make France a party and a leader in an universal war against the rights and interests of mankind. This is by no means impossible.

*For the Reformer.*

*Mr. Editor*—I send you the following Address of the British Church Dignitaries for publication, with some remarks suggested by it.

[*From the London Courier, Nov. 28.*]

The King held his first Levee for the season yesterday, at St. James's Palace, which was most numerously attended. A great number of presentations took place. His Majesty appeared in excellent health and spirits.

Before the levee, the two Houses of Convocation, who had come in procession from the Jerusalem Chamber, were received by his Majesty, seated on his throne, and surrounded by the Great Officers of State.—The Archbishop of Canterbury, with the Dean of Peterborough, Prolocutor of the Lower House, on his left hand, advanced to the foot of the throne, and read the Address voted by the two houses, which was received by his Majesty with gracious expressions of satisfaction.

The following is a copy of the Address and of his Majesty's answer:—

"We, your Majesty's dutiful subjects, the Archbishop and Bishops, and Clergy of the province of Canterbury, in Convocation assembled, humbly offer to your Majesty the assurances of our attachment and inviolable fidelity to your Majesty's person and Government.

"The protection which your Majesty has at all times extended to the United Church of England and Ireland, demands our sincerest and warmest acknowledgments.

"Grateful for the past, we humbly implore a continuance of the same protecting power; for assuredly, Sir, there never was a period in the history of our Reformed Church, that more urgently required it: whether we direct our attention to the avowed enemies of christianity, or to those who, professing the faith of Christ, sedulously labour to disparage and degrade the Church, of which your Majesty, under God, is the Head, and which we confidently maintain, is formed upon the model of the earliest and purest ages of christianity.

"It is our duty, Sir, to vindicate the establishment in the spirit by which it professes to be governed, with temper, moderation and firmness, seeking to conciliate those who may be opposed to us, not to exasperate them; to convince, not boastfully to triumph over them. But, Sir, with this understanding of our duty, we cannot dissemble to your Majesty the just appre-



hensions we entertain of the efforts that are now making to arrive at authority and power in the State, dangerous to the existence of the Protestant Constitution of the country, and leading directly to religious disturbance, animosity and contention.

"But, Sir, whatever be the danger to which the Established Church may be exposed, we have full confidence in your Majesty's protection, and in the wisdom, discretion, and firmness of your Parliament. We pray God to bless and protect your Majesty."

*"My Lords and the rest of the Clergy,*

"I receive with great satisfaction this loyal and dutiful address.

"The renewed assurances of your affectionate attachment to my person and Government, are most acceptable to me.

"I rely, with the utmost confidence, upon your zealous exertions to promote true piety and virtue—to reclaim those who are in error by the force of divine truth—and to uphold and extend among my people the preference which is so justly due to the pure doctrine and service of our Established Church.

"That Church has every claim to my constant support and protection.

"I will watch over its interests with unwearied solicitude, and confidently trust that I shall be enabled, by the blessing of Divine Providence, to maintain it in the full possession of every legitimate privilege."

We see in the above address, the effects which a union of Church and State has produced in the British empire. It comes forth at a time when the great body of the people, borne down and oppressed by the accumulated miseries brought on them by the wit and wisdom of ecclesiastical and civil rulers, have become almost desperate. It says nothing about reducing the number and salaries of these proud and voluptuous dignitaries, some of whom are receiving their tens of thousands annually,\* to enable them to roll and riot in abundance and luxury, while they are pretending to serve the cause of the Redeemer. It says nothing about expunging from its civil list a

host of sinecures, who are earning nothing, but are living without labour on the toils and sufferings of their wretched fellow creatures. But a tottering throne and priesthood presume to come forward, in the name and language of christianity, to protect and defend such a state of things by mildness and conciliation, when it is covertly intended to do it by the sword.

Any one who endeavours to be governed by the honest dictates of soberness and truth, and the inculcation of divine revelation, can hardly conceive the state of depravity and wickedness a nation or an individual may be brought to by a course of unbridled appetite and licentiousness.

In every nation, and among all people, the commission of vice and crimes, is, by constant repetition, brought home so often to the knowledge and senses, that the impression of wickedness is fugitive, and the mind becomes callous to their consequences. It is by a regular gradation the mind of man may be

own church, also, on a separate establishment.

#### ENGLAND.

Two Archbishops,	£ 42,000
Twenty-four Bishops,	183,000
Seven hundred Dignitaries,	385,000
Ten thousand Parochial Clergy,	4,900,000
	£ 5,509,000

#### IRELAND.

The Primacy,	£ 140,000
Derry,	120,000
Kilmore,	100,000
Waterford,	70,000
Crogher,	100,000
	530,000

Whole amount, £ 6,039,000

The allowance to the minor Clergy in Ireland is not stated. It is altogether probable that the whole direct and indirect support of the established clergy in England and Ireland does not cost the people less than *fifty millions of dollars* a year; and besides, the Roman Catholics and Dissenters, who are equal to one half of the whole population, or more, have to support their own Clergy in addition.

[Niles' Register.

\* The following is a statement of the annual income of the Established Church of England and Ireland, in *pounds sterling*. Scotland, it will be recollected, has her

led to a state of wickedness, which once would have been revolting to it. One sin begets another; and they increase in number and magnitude in proportion as associates in iniquity help to contaminate public and private morals, till the social state is prepared and ripened for dissolution.

The conviction is irresistible, that vice and wickedness are so consummated in England, (whence we derive most of our institutions, and even much of our religion) by the example and practices of the higher orders of society, that all future accountability for present conduct can hardly be thought of. As well may robbers and cut throats set up for honour and virtue, as the Archbishop of Canterbury and the British Church Dignitaries, with their King at their head, for religion and piety. The Archbishop and his party who riot in splendour and extravagance on the hard earnings and sufferings of innumerable paupers, call on the King to defend their faith and religion, because they cannot be sustained but by terror and force.

Thus, those who pretend to preach a religion, which, perhaps they do not believe, and to inculcate a morality they do not practise, call on a notorious profligate to aid and maintain a system, which requires the exertion of force as it augments in wickedness.

With this knowledge of characters and actors in such revolting scenes, who could suppose any such incarnate beings would dare appear in the face of heaven, as the supporters and defenders of a religion, which their lives and examples show they disregard and trample under foot? When such a man as the late Prince Regent, now George IV. is implored to defend religion, it must be only by a power inherent in the government, and that is by force, which is meant to overawe and control opinion.

The whole world is challenged to produce an example from the New Testament, of the servants and followers of Jesus, descending in pomp and

splendour, or in any other way, to the foot of a profligate earthly sovereign's throne, to implore his protection and defence of Christ's kingdom, which can be supported in no other way than by peace and love. No supplication or entreaty was ever made by one of Christ's followers to obtain of a worldly potentate his aid and friendship to serve the cause and interest of the Redeemer's kingdom. When it is done, it is not to serve the kingdom of Christ, but that of Antichrist.

This order of ecclesiastics presents itself in state and splendour to thank his Majesty in the language of fawning sycophancy for his past protection, and for the future protection and support of their religion, which is, in fact, to make a gain of godliness, and to delude and oppress the poor and distressed.

They begin by assuring his Majesty of their loyalty and attachment to such a government as protects and defends such a wicked and ungodly cause, and the language is reciprocated, that his gracious protection shall be given to it. Has either party to fear an ungracious and unfriendly return would be made for benefits and services done reciprocally in an unholy and wicked cause? Satan is never so treacherous to himself as not to reward and protect the imps who will serve and honour him. And this designates and defines the interest and kingdom of Jesus Christ to be adverse to those of this world.

The address urges its purpose and wishes with an increased zeal and solicitude, from the distress and danger which their own impiety and wickedness have contributed to bring on their country. And in the name of Christ, they affect to invoke the aid of Christ's power, in imitation of primitive Christianity. They blasphemously presume to set up their king and sovereign as the vicerent of Christ, and head of his Church. They intimate that as it was formed on the model of pure and primitive Christianity, so they pretend with the spirit of Christian meekness,



to enjoin that with firmness, but secretly and cautiously it must be maintained by force.

It concludes by his Majesty's assurance, that in return, as before observed, for their duty and loyalty, their religion will be protected and defended by a force commensurate with the danger and necessity required for it. If, however, which every thing contradicts, it was the religion of Jesus Christ, it would seek the application of no other power than the inculcation of peace on earth and good will to man, for its protection and defence. *A Virginian.*

*For the Reformer.*

#### LIBERTY OF CONSCIENCE.

There is a powerful principle in the human mind that legislators seem to have overlooked when they made provision for punishing a great variety of crimes, the greatest injury of which is done to those who perpetrate them. Is it not worth considering whether or not the laws to punish all acts that only transgress the order existing between man and his Maker, had not better be left to the decision and judgment of Him against whom the offence is committed? This kind of satisfaction given to man for injury done to God, has been the foundation of all kinds of religious persecution; it has a tendency to prevent the operation of the divine law on the mind, and so far from reforming the individual, tends to irritate and vex him, by the injury he supposes to be done to his natural rights; whereas, a sense of disapprobation which would always follow the transgression of any moral law, would leave time for the operation of this principle on the mind, and would seldom leave the individual without reformation.

The true object of human laws is to prevent injury to persons and property; and liberty of conscience, or true religious liberty, can never be established until all other wrongs are corrected by the divine law, which will be found much more powerful in all cases where

the line of justice is not clearly marked out. Every conscientious opinion should be tolerated, with every kind of liberty not clearly defined by common law an overt act; thus we would rid ourselves from much trouble and many unpleasant feelings by turning all those kind of cases over to that tribunal where no cause was ever unjustly decided, because there is no want of evidence.

This is the court that can clearly define the lines marked out by those nice distinctions of right and wrong in the innermost recesses of the human heart; and as every man has a susceptibility for receiving a moral emotion of right and wrong, this law of the mind would not be so likely overruled by passion, as is often the case when we attempt by persecution or vexatious lawsuits to redress those kind of grievances. Thus our feelings of approbation or disapprobation would, by attending to this law in the mind, become more perfect; and we should, by practising kindness to our fellow creatures and returning good for evil in temporal things, soon lose that fiery zeal and bitterness of party feeling employed to propagate sectarian religion: for our views of the rights of individuals have been so distorted by sectarian prejudices and arbitrary governments, that no man attached to any religious society has any liberty but the liberty of thinking with the church.

The Quakers were a sect who founded their society on the true principle of reformation, the principle of advancing in truth as the mind became enlightened; which would have led them on to a more perfect state if they had attended to it according to their profession; but they have now, in Philadelphia, so far deviated from the good order used amongst them, as to publicly transgress this fundamental rule by advocating a standard of opinion as the faith or belief of the society, when its foundation rests on an agreement to have no creed or uniformity of belief on doctrinal points.

*For the Reformer.*

# TOLERATION.

The tree of life, which John saw, was Christ. No created or material thing, could stand in the "midst of the street and on either side of the river" at the same time, as he saw the tree of life. It "bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations." Rev. xxii. 1, 2.

It not only yields its fruits at all seasons of the year, but in every month of every season, and the very leaves of it have a healing effect upon the nations, cure all their maladies, restore health, and give people a relish for the fruits of the tree in themselves.

It bears twelve manner of fruits, agreeing with the number of the tribes of Israel, his people; so that every one may feed upon Christ and live by him, according to their several states and conditions.

Churches, therefore, built upon Christ, as their foundation, that subsist and live by him, the "bread that cometh down from heaven," are an "ensign for the nations;" and their example has a powerful tendency to "assemble the outcasts of Israel and the dispersed of Judah from the four corners of the earth." Thus the very leaves heal the nations! And as every true church has its proper portion of meat in due season, and is fed with "food convenient for them," "Ephraim never envies Judah," and "Judah never vexes Ephraim."

The proceedings of the Baptists in North Carolina are very interesting, as containing evidences of vital religion. But if their new Associations give their Conferences more than advisory power, they will find they have exchanged one form of government for another, without advantage. On the contrary, if they have taken a correct step in this respect, their example may tend greatly to "the healing of the nations." I might not see with them in all respects, not being a Baptist, but *toleration* extends a full and entire liberty

to them and to me, in our feelings one toward another, to "judge in ourselves what is right." We may not exactly be prepared to feed upon the *same fruit*, but if we feed upon any fruit of the "tree of life," it is "the bread that cometh down from God out of heaven and nourishes the soul."

When we see the "world wandering after the beast"—when we see combinations of worldly men for printing and distributing Bibles and Tracts—when we see others crazy on the subject of missions, or the multiplication of ministers, under pretence of christianizing the world, we can have no fellowship with their proceedings, because we know that all they do, or can do, will never make a christian or convert a soul. Christ alone, by his own eternal Spirit, can convert and save. And as this stands in the "midst of the street," and "on both sides of the river," as it is universal, having been poured forth "upon all flesh," we can readily believe the heathen may be a better christian than "the pious young man" educated to convert him! But, nevertheless, *toleration* teaches, "*let them alone*:" let these blind guides lead the blind—we know very well how it will end with them both: but while we tolerate, by leaving them to the free exercise of their opinion, we hold no communion with them as brethren. This is the *toleration* of the North Carolina Baptists, and the leaves of the tree upon which they feed, may tend to cure delusions and heal the maladies of other bewildered and agitated communities in this country.

Other societies, torn by faction and dissensions among themselves, may see their proper remedy—*toleration* and *separation*. The power of men over faith and conscience, will come to an end through this means; peace and harmony will be restored in congregations, every one of which constitutes a church, and may feed upon the fruit of the tree of life.

We live in a day wherein associa-



tions and combinations are carried to their utmost extent: many reap a rich harvest from these means, gleaned from well meaning ignorance and duplicity by agents who would rather beg than labour, and we may live to see the prediction fulfilled upon them all, "associate yourselves and ye shall be broken to pieces." Mr. K——s.

#### MODERN MISSIONS.

A severe philippic lately appeared in the *Pittsburgh Recorder*, against all who print and all who patronize such papers as honestly expose the missionary proceedings and money-collecting projects of the day. This paper is edited J. Andrews, a Presbyterian clergyman; and to its effusion of wrath and blind zeal for advancing the cause of christianity by the aid of money, the *Allegheny Democrat*, an ably conducted journal in that place, makes the following reply:

"To arrive at the bottom of the matter, we must inform the public, that we have at present in this city, an agent from the American Board of Commissioners for Foreign Missions, who has proposed a systematic plan for organizing a chain of mendicant associations from one extremity of the Union to the other. This gentleman advertises that he has received within two months, 196 dollars 90 cents from the petty societies about Pittsburgh, and exhorts collectors to be industrious in furnishing fresh supplies, for which he promises the "prayers and alms of ten thousand times ten thousand converted heathen in return." Now we know, that one crusade after another has been fitted out against the heathen for the last fifteen years, at an incalculable expense, and without attaining one single beneficial object. That "ten thousand times ten thousand" dollars have been collected through the agency of cent societies, mite societies, rag societies, and individual contributions. That this money is paid to sectarian preachers, educated in the New England states, who have become too numerous and too lazy to gain a livelihood by honest

industry at home. That every scheme which a cunning priesthood can invent has been resorted to for the purpose of draining money from the pockets of the people, for the support of Theological Seminaries and Missionary Schools.— That the outfit of a Foreign Missionary falls little short of that allowed to a Foreign Ambassador. That a shawl for the wife of one of these Missionaries cost 150 dollars in Boston, and that the money was actually paid for that article. That in the Sandwich Islands, where one of these Missions is established, they have acquired the sovereignty, and dictate rules and regulations to our ships of war and merchant vessels. That two hundred thousand dollars have absolutely been expended for the conversion of three Jews, and that in all cases where Missionaries are introduced among the savages, they become "ten times more the children of Satan than before." All these things, and many more, are susceptible of proof. They are facts which stare us in the face every day, and still, with the most unblushing importunity, we are hourly assailed by sturdy beggars of the wealthier classes, to contribute more money for the conversion of the heathen.

"In North Carolina, where Missionary speculations were for a long time prosecuted with amazing zeal and a corresponding profit, the business is nearly at an end, and has become so odious to the people that the beggars can hardly obtain enough to pay themselves.— The Board of Missions in 1825, passed a resolution "that no Missionary agent should have more than he collected, and whatever he collected over his own wages should belong to the Board." It would be very satisfactory to the public, and throw a new light on the traffic now carried on under the mask of religion, if the Board would make an exhibit of the money paid by them to agents. The expenses of managing the concerns of the British Foreign Bible Society for the year ending March 1826, amounted to the enormous sum

of 29,062 dollars. The manner in which the Missionary trade is prosecuted in this country, cannot fail to create an expense not far from that sum, for the numerous agents and collectors employed in every nook and corner of the country, must be paid, fed and clothed. St. Paul worked as a tent maker rather than receive payment for his exertions in propagating christianity, and the Apostles on being sent to preach the gospel, were forbid the use of money; examples which our modern professors of christianity remember very well how to forget. How much more profitable is it to be a saint in our days than in former times! How much easier the labour and more sanctified the profession! How free from all danger! Neither buffetings nor scourgings, nor fastings, nor imprisonings—but excellent cheer, pleasant travelling, good quarters and high salaries. Even Father Andrews, in addition to his newspaper, has his little sheep-folds in the country, from which he contrives to gather a handsome supply of wool.

“We might extend this subject to a much greater length, and adduce a thousand arguments to show the impropriety of bestowing our money on projects of this nature, but that is not our present business. We wish to have nothing to do with the Missionaries, either good, bad or indifferent, believing that it is not the province of a newspaper to interfere with religious opinions or prejudices. We only wish to retain to ourselves the right of laying before our readers such information as we think most to their advantage, and the privilege of expressing our opinions as we deem proper.”

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We have but little to remark on the subject of *modern missions* in addition to what we have already said respecting them. The hue and cry which has been made for money to “save the heathen,” and “convert the world,” and the manner in which missionary mat-

ters have been conducted, have done more injury to the cause of christianity than all the missionaries now in existence, and all the money in the universe, can ever repair. The Jewish missionaries in our Saviour’s time, who “*compassed sea and land to make one proselyte*,” had perhaps just about as much of true religion, and did their proselytes as much good, as the missionaries of the present day, and they certainly were not as greedy for gain, nor did they receive so large salaries. Our modern missionaries are indeed any thing else but the servants of Christ and the promoters of his cause and kingdom. Their own understandings, with a knowledge of the motives by which they are actuated, must convince them that their grand object is not to serve the Lord, but themselves; and that they are promoting only a worldly religion and their own interest, instead of the religion of the gospel and the cause of Christ. Notwithstanding these plain and self-evident facts, staring both themselves and others in the face, the priestly writer in the Pittsburgh Recorder, as if driven to desperation and wrought up to madness by the exposure of the unhallowed schemes of the day for getting money under pretence of building up the kingdom of Christ, pronounces all such papers as witness against these schemes “blasphemous or impious publications,” and those who patronize them are represented as belonging to belial, and “attached to the standard of the Prince of darkness.” Whoever conducts such papers are set forth as “apostles of infidelity” and recruiting officers of Satan,” and all who countenance them are declared to be partakers of their guilt.

Such language well becomes the cause of modern missions, and to us it furnishes encouragement, as manifesting the dying throes and convulsive agonies of the delusive schemes which have been got up for raising money under pretence of building up the kingdom of Christ. The kingdom of Christ may be overthrown, but never can be



built up with money, and this knowledge is beginning to prevail so extensively that the inventors of schemes and plans for raising money, must see the necessity of bestirring themselves to prevent their traffic from coming speedily to an end. We must have some greater evidence than we have yet had, to believe that the agents and actors in the missionary and minister-making operations of the day, are the true disciples of Jesus Christ, and are advancing his cause and interest in the world. Till such evidence is furnished, we shall not fail to discharge our duty, by showing that such measures as are now resorted to for obtaining money under pretence of spreading the gospel, never have, and never will promote the cause and interest of Christ, but only the cause, interest, and glory of man.

[From the *New York Telescope*.]

#### WARNING.

Judge Kinsey, who was once a representative to Congress from the state of New Jersey, informed D. C——k, of Greenwich village, that one of the principal promoters of the Bible Society told him at Washington, that as soon as they, (the Bible promoters, &c.) could combine Church and State, religion and politics, to one main object, then they would know how to proceed and manage the people of these United States of North America.

Since national, Bible, tract, missionary, and other theological institutions have been established in Christendom, by the speculations of ecclesiastical priests, professors, and empirical patriots, Christianity and good morals have rapidly decreased. Civil and religious speculations are undermining our civil and religious rights and liberties, and portend an approaching contest, called the great battle of *armageddon*; (a Greek word that signifies the great battle of the *mount of profession*, or rule of orthodoxy.)

A friend of the late John Adams, told Judge Kinsey, thirty years ago,

that the greatest thing Americans had to fear, was the intended junction of Church and State. CAMDEN.

#### LIBERTY OF CONSCIENCE.

It appears from an article in the *Christian Register*, that Roger Williams, who was banished from the Massachusetts colony for his religious sentiments, and who afterwards founded the colony at Rhode Island, was the first person who procured an act of legislature for the establishment of Freedom of Conscience, either in the new or in the old world. When afterwards the other colonies persecuted the Quakers, and solicited the co-operation of this colony, their Assembly replied:—

“We shall strictly adhere to the *foundation principle* on which this colony was first settled, to wit, that every man who submits peaceably to the civil authority, may peaceably worship God according to the dictates of his own conscience without molestation.”

This colony, it seems, became very odious to the other colonies, who excited prejudices against them in the mother country, on account of their large liberty in religion. Sir Henry Vane, in 1658, sent a letter of rebuke to them on the subject, to which they replied by a letter from the pen of Roger Williams, in which is the following:

“We have long drank of the sweet cup of as great liberties as any people we can hear of under the whole heaven. We have not only been free from the iron yokes of wolfish bishops, but have sitten quiet, and dry from the streams of blood, spilt by the civil war in our native country. We have not felt the new chains of the Presbyterian tyrants, nor been consumed by the overzealous fire of those called godly christian magistrates. We have almost forgot what tithes are; yea, and taxes too; either to church or commonwealth. We have also enjoyed other sweet privileges.”

The Register proceeds to observe:

“Perfect unity of faith was not long preserved in the Massachusetts colony,

notwithstanding the banishment of Roger Williams. In 1637, a year or two after his departure, a Synod of the Congregational churches of the colony was convened at Cambridge, which soon enumerated, debated, and condemned *eighty-two* heresies, and, like other Synods, denied all mercy to those supposed to embrace these errors, both in this world and in the world to come. The subjects of these sharp contentions and keen animosities, consisted of fine-spun subtleties, and useless metaphysical niceties, from the knowledge, belief, or disbelief of which, men could be made neither wiser nor better. Many worthy heretics, who could not understand what was unintelligible, or believe what was incredible, were obliged to take refuge in Rhode Island. Gov. Coddington was one of these. Roger Williams established at Providence a Baptist church, the first in America, and at a time when only one of that denomination had been formed in England."

[From the *Christian Inquirer*.]

That the Clergy, as a privileged order of men, are the most dangerous of any other to be trusted in a community, is confirmed by all history that has touched on that subject, whether ancient or modern, civil or ecclesiastical. If this order of men, which long established custom has sanctioned as necessary, were ever to be safely trusted with any participation in civil government, it certainly was in the settlement of New England. Quitting their native country to avoid religious tyranny, and settling among savages to enjoy that free toleration which was denied them in their native land, one would reasonably believe that they would be the very last people on earth to deny to others the free exercise and enjoyment of that religious liberty they claimed the right to enjoy themselves: but, that they should not only refuse their fellow men this privilege, but actually commit such horrible barbarities on them as they did,

for merely pretending to claim the right to exercise such privileges, is, surely, most wonderful.

[The following is given, as one case out of many others, to show the relentless intolerance exercised in the Massachusetts colony.]

Laurence Southick and Cassandra his wife, with their son, were sent to the house of correction, and whipped and fined, and their goods and cattle distrained, and they finally banished, because they absented themselves from church and entertained Quakers. While they were in confinement, because their son and daughter, who were left at home, would not attend the church of a people whose religion was productive of such relentless intolerance, they were fined for their absence 10*l*. though it was well known they had no estate, their parents having been reduced to poverty by repeated fines and distrains: therefore, to satisfy the fine they were ordered to be sold for bond-slaves, by the following mandate:

"Whereas D. Southick and P. Southick, son and daughter of Laurence Southick, absenting themselves from the public ordinances, &c. &c. the treasurers of the several counties are and shall be fully empowered to sell the said persons to any of the English nation at Virginia or Barbadoes, to answer the said fines."

The master of the ship, who was applied to to take them to Barbadoes for sale, assigned as a reason for declining such a puritanic job, "that they would spoil the ship's company;" but he was answered "that they were poor harmless creatures, and would not hurt any body." The captain rejoined, "Will you, then, offer to make slaves of such poor harmless creatures?" It must be remembered that none of this family were Quakers, but church members of their own community!

*Iniquity under the cloak of Religion.*

In my intercourse with mankind, I find that professors as well as non-professors,



are almost all, as it were, eat up with selfishness. Their whole study is, how they shall promote their own interest, while the interest and welfare of their neighbour is lost sight of, and no further regarded than is subservient to their ends. Their treatment and kindness will be toward you just in proportion as they expect you will benefit them. As for friendship, they are destitute of it, whatever their pretensions may be; indeed, being destitute of any principle, they are incapable of it; and as the tree is corrupt, so also is the fruit.

[*N. Y. Telescope.*]

The above remarks are as true as that truth is melancholy and deplorable. And what has produced such a sad state of things in the world?

Mankind are imitative beings, and those who are preachers and teachers among the people, set the example of selfishness, and manifest the most mercenary disposition even in their ministerial services. Hence it is not surprising that the words of the prophet are fulfilled in our day, "like people, like priest."

It becomes every one to be careful who he takes for an example. The true principles of christianity are now almost as scarce as gold dust; and how will they ever be restored to individuals and to society unless each for himself sincerely seeks to know what they consist in, and in humble dependence on divine assistance, uses his best endeavours to acquire and practise them.

The first step in this important undertaking is to seek to avoid whatever we know to be evil, and endeavour to conform to whatever is right and good. Except we do this we shall remain at the threshold, for to advance one single step in the path of integrity and virtue we cannot, since this very work is itself the first step.

There are sometimes persons who appear very anxious to become good, and indeed to excel in religious attainments, yet are not willing even to make the first step, and hence never have a particle of any thing truly right about them, though in their own estimation, and in that of many others, they may

have become very eminent christians. They have gone forward it is true in a religious course, so far as religious services and performances can be called so, but they have climbed up and got into this course in some other way beside that of the Lord's appointing, the practice of the first principles. The world is full of this kind of religionists, full of themselves, full of selfishness, and having all they do (not even except their long prayers) no better than the religious services of the Scribes and Pharisees in our Saviour's time.

[*From a subscriber in Otsego Co. N. Y.*]

"I herein send you two dollars in payment for the Reformer the past and present year. I think the present prospect for continuing the Reformer is encouraging, as the dissemination of the light of truth thereby, and through other mediums is evident. I find it the case that in all parts of the country there is a general inquiry as respects the operations of the various popular and fashionable schemes of the present day. I am more surprised at the part the Baptists are taking in these schemes than any other people; that people who once travelled in a humble manner, and were whipped and imprisoned for preaching the gospel, who bore a living testimony against hireling priests and men-made ministers. Now to see them building up the very things they laboured so successfully in pulling down, but a few years since, is a matter of surprise and regret. But I am glad to find from some of your late numbers, they are inquiring many of them for the old paths again, and hope that others by their example, will be induced to begin the same inquiry."

*Extract of a letter from a correspondent to the state of New York.*

"Priestcraft is creeping into every place, and if there be not some measures taken to put a stop to their iniquity, ere long, our liberty is gone. I live not very distant from the Hamilton Theological Seminary, where they manufacture Priests by the dozen. Not long since, one of the foremost students in this Institution was detected in carrying on intrigues with a number of young females in the vicinity. I am informed he had artfully courted no less than seven young ladies, and had gone so far as to get the consent of their parents to marry them. He was convicted and ex-

pelled from the Institution. I hope some one in Hamilton will send you a full statement of the above transaction so that you can publish the same."

*Something new—or another Specimen of  
New England Religion.*

The Editors of the *Boston Recorder & Telegraph* have offered a prize of ten dollars for the *best account of a Revival of Religion*. Among other things the Editors state, that "the proposal is intended to induce an improvement in the *style* of such narratives; to divest it of cant phrases and vain repetitions, and commend the intelligence itself, by the dress it wears, to persons of cultivated taste." It is added, "If a successful writer should prefer it, he shall have six copies of the *Recorder & Telegraph* for a year, for gratuitous distribution, instead of ten dollars."

PETITION FOR LOTTERIES.

The trustees of the third Presbyterian church in Baltimore, the Methodist church in Baltimore, and the Baltimore college, have all three petitioned the legislature of Maryland during its present session for lotteries to aid them in their several objects.

Some of our missionary priests declaim against the practice of churches petitioning for aid by lotteries, as derogatory to the christian religion. We would ask, Is not the begging system, as it is now carried on, and the innumerable tricks and schemes resorted to for obtaining money, professedly to build up the kingdom of Christ, equally as derogatory to the christian religion?

A correspondent in the state of New York, writes, "The Presbyterian clergyman of this village [Ithica, N. Y.] who by the way is a paragon of bigotry and intolerance, said sometime since in conversation, that had two *old negroes* died on the fourth of July, the circumstance would not have attracted notice, but now that two *old infidels* had died, there has been a great excitement. This man has a salary for expounding the decrees and purposes and *secret will* of the Almighty."

*Liberty of the press in France.*

M. Granger, the editor of a periodical paper in France, has been condemned to a fine of 1000 francs, and one month's imprisonment, for having published an article entitled, "the danger of confiding public education to priests." Will such a state of things ever be brought about in this country? There are those no doubt among

us who would wish it. Nor would the circumstance of its taking place be more surprising than the existence of it in France at the present time. But a few years ago there was a representative form of government in France. *Liberty* and *equality* resounded through every part of the nation, and the freedom of discussion, and of the press, had the most unlimited range.

THE POPE.

The Pope has instituted an asylum for assassins in Ostia, and three other unhealthy towns. The Papal edict states that it is for the purpose of re-peopling these places. Every assassin who flies for refuge to one of these towns, which are about ten leagues from the spot where the greatest number of travellers are murdered, is to be free from further pursuit.

[From the *London Baptist Magazine*.]

The Bailiff of Stade, in Hanover, has issued the following notice, "with the approbation of the Cabinet Ministry"—"That *Foreign Missionaries* are prohibited from holding religious meetings, or delivering religious discourses; and that none but the parochial clergy and superior ecclesiastical authorities shall be permitted to distribute religious writings."

The Rev. Buckley Carll, and the congregation of the first Presbyterian church of Rahway, N. Jersey, are unhappily engaged in a warm controversy in the *Rahway Advocate*, on the subject of his ministerial conduct, and the situation and affairs of said church, on which many harsh things are said on both sides. [*Nat. Gazette*.]

EXTRACT.

"The moral education of a man does not consist in his learning certain lessons of morality—in his being taught that such and such things are his duty, and such other things are to be avoided. One may be perfectly aware of this, and yet be far from virtuous—in moral *philosophy* he may be instructed as an angel, and yet in moral *practice* he may be perverse as a demon. No—his disposition must be disciplined and formed to *prefer* and *pursue* what he *knows to be right*."

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